

John Hodgkiss

1792

THE  
SOCINIAN CHAMPION.

[ PRICE EIGHTEEN-PENCE. ]

FRANCIS, B.

23334/p



THE  
 SOCINIAN CHAMPION;  
 OR,  
 PRIESTLEYAN DIVINITY:  
 A POEM.

BY PHILOCHRISTOS.

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— ridentem dicere verum  
 Quid vetat?

*Hor. Sat.*

Ridicule, when properly applied, cuts with as keen an edge as argument.

*Dr. Reid's Essays on the Intellectual Powers of Man.*

Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ: for in him dwelleth all the fulness of the Godhead bodily.

*Paul.*

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L O N D O N:

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## P R E F A C E.

THE writer of the following sheets possesses very high esteem for Dr. Priestley, as the amiable man and the renowned philosopher; and wishes the reader always to remember that it is the *Socinian* only whom he combats and exposes in the succeeding poem.

Were not the prophets and apostles divinely inspired? Are not the holy scriptures the only standard of religious truth? Are not the divinity and atonement of the Lord Jesus Christ the essential doctrines of the Christian religion, with which its declarations, promises, and institutes, are inseparably connected? And was not the Son of God the able *Saviour*, as well as the infallible prophet?—Must not, therefore, the *denial* of these interesting and evident truths, when accompanied with a professed regard and

a seeming zeal for revelation, be a just subject of ridicule? What — defend Christianity, and yet oppose its peculiar doctrines, and assert that the apostles, who uniformly taught them, were mistaken! — Can there possibly exist a more glaring inconsistency, or a fitter mark for the arrows of satire? — Can that system be true which expunges some passages of scripture, and violently tortures others? — How cold and trifling, how forced and unnatural, is the interpretation which the *Socinians* give of many passages? — Were not the sacred records designed, and are they not adapted, to instruct the ignorant, the poor, and the illiterate? — And is it not a great reflection upon the wisdom and goodness of God to suppose that learned critics and profound philosophers only can comprehend and explain their meaning?

“ The passages of scripture which call Christ  
 “ a *man*, and in which he is said to have been  
 “ *born*, have been insisted upon as making  
 “ strongly for the *Socinian* doctrine; but this is  
 “ an



“ an argument which makes no impresson upon  
 “ me. According to all opinions Christ was  
 “ *truly* a man, and is properly so called. Had  
 “ the scriptures called him a man, and added  
 “ that he was *no more* than a man, this question  
 “ would have been decided; but they have,  
 “ I think, plainly enough asserted the contrary.  
 “ That humiliation of Christ, and suspension  
 “ of his powers, which is implied in his being  
 “ made a man, and growing up from infancy  
 “ to mature age, subject to all our wants and  
 “ sorrows, is, indeed, as to the *manner* of it,  
 “ entirely incomprehensible to us: but is this  
 “ to be wondered at, considering our ignorance  
 “ of matter and spirit, and of the laws which  
 “ govern the superior invisible world? Are  
 “ we not continually witnesses to facts in some  
 “ degree similar to this?—In short, those who  
 “ will believe nothing, the *manner* and *causes* of  
 “ which they cannot comprehend, must be in  
 “ the way to believe nothing at all\*.”

\* Dr. Price's Sermons on the Christian Doctrine, &c. p. 140, 141.

The scripture passages which speak of Christ as a man can be no more a proof that he is not God, than those passages in which his divinity is asserted can be a proof that he is not man. The truth and the fact is, the proper divinity and the real humanity of Jesus Christ are abundantly revealed in the sacred oracles, in which he is sometimes spoken of as God, sometimes as man, and sometimes as God and man in one glorious Emmanuel. Great, indeed, is the mystery of godliness; God was manifest in the flesh! If reason or philosophy, therefore, deny the divinity, the miraculous conception, and the atonement of Jesus Christ, it must reject a great part of divine revelation. If the opponents of these truths will not believe the plain and numerous declarations of scripture, all human attempts to explain and defend them must be totally vain and ineffectual.—“ To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.”

Let



Let us search the scriptures, for in them we have eternal life, and they are they which testify of Christ. Great thanks, indeed, are due to those gentlemen who have so ably defended the divinity and atonement of the Lord Jesus Christ against the bold attacks of *Socinianism*.

The writer of the following poem, the design of which is to vindicate the sacred records against the proud dictates of fallible reason and philosophy in the important matters of religion, has inserted in these sheets many scripture proofs of the truths he defends, which he earnestly recommends to the serious perusal of the impartial reader.



THE  
SOCINIAN CHAMPION.

PRAY who is he that gravely cries,  
With solemn face and low'ring eyes,  
“ 'Tis wrong to use luxuriant wit,  
“ And sportive satire's darts, to hit  
“ A sage divine, a reverend name,  
“ Whose tracts a learned answer claim :  
“ 'Tis wrong, in a sarcastic style,  
“ On reader's face to raise a smile,  
“ When subjects of a serious kind  
“ Employ our calm attentive mind.”

Yes, Master Grave, 'tis wrong indeed  
To make reveal'd religion bleed,  
And madly fight against the Lord,  
With satire's shafts, or learning's sword :

But is it therefore, pray, a crime  
 To combat men's mistakes in rhyme —  
 T' encounter heresy in metre,  
 And with sarcastic sneer to treat her?  
 No; strip the wretch, and make her howl,  
 With satire's scourge, through all her soul:  
 What fitter arms can be employ'd  
 'Gainst creeds that make the scripture void?  
 In wounding error to the heart,  
 Can we discharge too keen a dart?  
 Or must that foe be gently treated,  
 Who murders truth with blows repeated?  
 If so, how sage Elijah err'd,  
 When mocking satire he preferr'd  
 To sober reas'ning, to expose  
 The sin and ignorance of those  
 Who serv'd a god that was not near them,  
 A sleeping god; that could not hear them?  
 Were ever theme more sacred than  
 The prophet's? or a holier man  
 Than he who flam'd with zeal for God,  
 And in his fiery chariot rode?

Or fitter means for noble ends  
 Than his, for which the muse contends ?  
 Or else have error, truth, and satire,  
 Since liv'd Elijah, chang'd their nature ?  
 Or (say) must none beside the seer  
 At heresy presume to sneer ?  
 Shall inconstance in a clown  
 Deserve the laughter of the town ?  
 And why not, pray, in huge divines,  
 The chastening of sarcastic lines ?  
 Let the bold Champion quite renounce  
 The bible totally at once ;  
 And *satire* instantly should then  
 In silence drop her poignant pen ;  
 Her horror infidels excite ;  
 Stern *argument* those foes must fight ;  
 She, trembling, shuns so dire a fight.  
 Or is Socinus' frightful creed  
 A very harmless thing indeed,  
 That, like an infant, must be dandled,  
 And sooth'd, and delicately handled ?  
 Or sacred, since 'tis interlin'd  
 With scripture-phrases, well refin'd,



And to be treated, where they're found,  
 'Like holy writ, with awe profound?  
 Shall poison, then, be reckon'd good  
 When serv'd, like fauce, with wholesome food?  
 Will truth and error mix together,  
 Like drugs, and qualify each other?  
*That*, still as heav'nly we should relish,  
*This*, ever lothe, and dread as hellish:  
 We sep'rate, then, Socinus' strictures,  
 With caution, from the sacred scriptures,  
 And treat his daggers, boldly wielded,  
 Howe'er with scripture-phrases gilded,  
 As good Elijah did of old  
 The gods of silver and of gold.

The huge SOCINIAN, none besides,  
 Who stalks along with haughty strides,  
 And braves a host, we aim to wound,  
 And lay expiring on the ground.  
 The *man* we cordially revere,  
 His virtues claim respect sincere:  
 O, had the *Christian* shone so bright,  
 The character had charm'd our sight!

The

The learn'd *philosopher* will claim,  
 And long possess, unrivall'd fame :  
 Nature to his unwearied eye  
 Unveils her myst'ries, deep and high ;  
 Bids him her tow'ring heights ascend  
 And owns him her familiar friend :  
 Too circumscrib'd th' European seas,  
 Too short an age, to sound his praise.  
 The *writer*, likewise, we admire ;  
 His ease, his elegance, and fire :  
 O ! had his charming pen display'd  
 The glories of creation's Head,  
 We should have blest'd his glowing page,  
 And bid it teach the latest age,  
 But ah ! the muse with pain proceeds,  
 And mourns when the *divine* she reads,  
 So on a morn serene and fair  
 Black storms arise, and chill the air ;  
 The beauteous sky no more is seen,  
 And straight we quit the smiling green.  
 What envious clouds of error rise  
 O'er his fair page, and from our eyes

Conceal

Conceal the rich refulgent grace  
 Design'd to save our ruin'd race,  
 And scarce permit a beam to shine  
 From the REDEEMER's face divine!  
 O! had *philosophy* alone  
 Employ'd a pen so much her own,  
 His bright productions would have shone  
 Resembling the meridian sun;  
 The mind illumin'd, warm'd the soul,  
 And bid a world admire the whole!  
 While, with his philosophic pen,  
 He blends the vain conceits of men  
 With truth divine, he doth but try  
 With dying sparks to stud the sky;  
 Or, with a drop from off his quill,  
 The boundless ocean's bed to fill.  
 Celestial Truth, (ah, lovely guest!)  
 In fairer robes can ne'er be drest  
 Than those in which she left the skies  
 To visit earth, and bless our eyes:  
 The glimmering taper may as soon  
 Add lustre to the radiant noon

As *human reason* add a grace  
 To her supremely beauteous face :  
*Philosophy* and *truth divine*,  
 With rays unmixt, distinctly shine ;  
*That*, from a small and muddy source,  
 Swells and refines through all her course ;  
*This*, from th' eternal Fount of Light,  
 Unchanging<sup>a</sup>, flows divinely bright ;  
 And, like the lucid spring of day,  
 Emits a pure incessant ray :  
 A glow-worm *that*, and *this* a fun,  
 And wide apart the tracks they run ;  
*That* claims the aid of tedious art,  
*This* only asks the honest heart,  
 And suits as well the rustic mind  
 As the learn'd sage and taste refin'd :

<sup>a</sup> “ When our modern divines talk of improvements in *religion*  
 “ as well as *philosophy*, they seem to forget that the sacred code  
 “ has been complete for more than seventeen hundred years, and  
 “ that it is at our peril we presume to alter it.” — See page 8  
 of an excellent treatise entitled ‘ An Address to the serious  
 ‘ and candid Professors of Christianity,’ price 3d only, sold by  
 Buckland ; in which the Socinian errors are concisely and most  
 ably refuted.



Diff'rent their nature, source, and all ;—  
*That* beams in Priestley, *this* in Paul.  
 The heav'nly truths, that brightly shine  
 In the refulgent page divine,  
 Are, like the sun, beheld on high  
 Without a philosophic eye ;  
 Transparent faith, no human art,  
 Admits their rays to warm the heart :  
 Proud reason's tube confounds the sight,  
 And sense is drown'd with beams so bright.  
 He that would learn in Jesus' school,  
 Must first, with Paul, become a fool:  
 Mere human science, oft, we find,  
 But swells with pride the pedant mind ;  
 And what vain scholiasts wisdom deem  
 Is foolishness in God's esteem.

“ But can a genius so sublime,  
 “ And pow'rs which nature's summit climb,  
 “ In *sacred* science widely err ?”  
 Peruse his page, and then infer  
 That truth divine is learn'd alone  
 Of HIM who makes his counsels known,

And



And how *philosophy* may blind,  
 Or quite mislead, a curious mind.  
 Who best can draw salvation's plan —  
 Th' offended God, or rebel man?  
 Which is of light the fount supreme,  
 The sun, or the expiring beam?  
 Which claims the preference, sacred writ  
 By heaven inspir'd, or daring wit?  
 Which shall we follow as our guide —  
 Celestial truth, or human pride? —  
 The Son of God and his apostles,  
 Or the philosopher who jostles  
 The holy penmen from their station,  
 And dares contend with revelation?  
 Which shall instruct us how to pray,  
 Whose name to plead, and what to say —  
 The sacred scriptures, or SOCINUS,  
 Whose frigid tenets would incline us  
 Not to regard Christ's mediation  
 In any act of adoration?  
 But does SOCINUS ever pray,  
 And his religious homage pay?

Yes, certainly ; and if you doubt it—  
Tread softly — hark ! he's now about it.

‘ O thou, of MATTER <sup>b</sup> most refin'd,  
‘ Most subtile, pure, and unconfin'd —  
‘ The origin of all mankind —  
‘ I thank thee that I am a creature  
‘ So just, in every moral feature,  
‘ As not to need a mediator  
‘ To intercede with my Creator ;  
‘ Or if I should, at any time,  
‘ Be guilty of a trivial crime,  
‘ My own obedience will alone  
‘ For all my trespasses atone ;

<sup>b</sup> “ I believe,” Socinus says, “ concerning God, that he is *not* “ *a spirit*, properly speaking, *i. e.* immaterial and incorporeal, “ but that he is such another sort of body as air or ether is : that “ he is not immense and infinite, and every where present, but is “ *confined to certain places* : that he has *no* knowledge of such fu- “ ture events as depend on the free-will of man ; and that it is “ *impossible* that these things should be foreknown by him : that “ there is a *succession* in God’s eternal duration as well as there “ is in time, which is the measure of that duration which be- “ longs to finite beings.”

Ryland’s *Contempla.* vol. ii. p. 139.

‘ By

‘ By my own virtue, deeds, and merit,  
 ‘ I shall eternal life inherit ;  
 ‘ And, if a pardon ‘ still I need,  
 ‘ T’ obtain that pardon now I plead  
 ‘ My golden duties, which, thou knowest  
 ‘ Are of great value, ev’n the lowest ;  
 ‘ But never will I once make mention,  
 ‘ To gain thy favour and attention,  
 ‘ Of Jesus’ life and sacrifice —  
 ‘ My reformation shall suffice <sup>d</sup>:  
 ‘ I ne’er will supplicate thy throne  
 ‘ In Jesus’ name, but in my own ;

c “ It is acknowledged a necessitarian cannot accuse himself of  
 “ having done wrong in the ultimate sense of the word. He has  
 “ in this strict sense nothing to do with repentance, confession, or  
 “ pardon, which are all adapted to a different, imperfect, and a  
 “ fallacious view of things.” *Dr. Priestley’s Illustra.* p. 301.

d “ Repentance and a good life are, *of themselves*, sufficient to  
 “ recommend us to the divine favour — and nothing is requisite to  
 “ make men, in all situations, the objects of his favour, but such  
 “ moral conduct as he has made them capable of.”

*Corrup.* p. 155, 279.

So that Christ is *not* made unto us wisdom, righteousness, sancti-  
 fication, and redemption !

*1. Cor.* i. 30.

But what *degree* of repentance and virtue is sufficient to recom-  
 mend us to the divine favour ?

‘ No, verily, nor e’er partake  
 ‘ Of pard’ning grace for Jesus’ sake ;  
 ‘ I never will be justified  
 ‘ Through one who as a martyr died ;  
 ‘ I’ll sooner not be fav’d at all  
 ‘ Than trust in him, like crazy Paul ;  
 ‘ And perish in th’ infernal flame,  
 ‘ Rather than hope in Jesus’ name :  
 ‘ Faith in his blood and righteousness  
 ‘ Are words I hate, I must confess,  
 ‘ As a corruption of the scriptures,  
 ‘ That, like some ancient popish pictures,  
 ‘ Hath long the Christian church disgrac’d,  
 ‘ And quite offends the modern taste :  
 ‘ If Paul will glory in his cross,  
 ‘ And reckon all for Christ but loss,  
 ‘ Him as my Saviour I’ll disown,  
 ‘ And triumph in myself alone.  
 ‘ When in the arms of death I pray,  
 ‘ I never will, as Stephen, e say,

“ Lord

• “ To conclude, as you have done, from the single case of  
 ‘ Stephen, that all Christians are authorised to pray to Christ, is  
 “ like



“ Lord Jesus, now my soul receive ;”  
 ‘ No bible faint shall me deceive :  
 ‘ I’ll not engage the king of terrors  
 ‘ With ancient martyrs’ fav’rite errors.  
 ‘ The suff’rings of the Lamb of God,  
 ‘ The cross of Christ, the Saviour’s blood,  
 ‘ Were ne’er design’d to heal our wounds,  
 ‘ And are but “ harsh” unmeaning sounds :  
 ‘ But *virtue*, O that charming word !  
 ‘ Shall me all needful aid afford,  
 ‘ Deal tyrant death a mortal blow,  
 ‘ And triumph o’er the final foe .  
 ‘ And, while before thy bar I stand,  
 ‘ I shall appear at thy right hand  
 ‘ In my own righteousness complete ;  
 ‘ And near thy throne assume my seat,  
 ‘ Whilst thou, my judge, wilt freely own  
 ‘ My works deserve a heav’nly crown.

“ like concluding that all matter has a tendency to go upwards,  
 “ because a needle will do so when a magnet is held over it.”

*Dr. Priestley’s Letter XIV. to the Archdeacon of St. Albans.*

What an *idolater* this Stephen must have been !

‘ But



‘ But never will I join the song  
 ‘ Of the idolatrizing throng  
 ‘ Who worship Jesus Christ their king,  
 ‘ And steal him praises while they sing —

“ To him that lov’d us as a God,  
 “ And wash’d us with his precious blood  
 “ From all our sins, that we might stand  
 “ A kingly and a priestly band,  
 “ In robes resplendent, all his own,  
 “ Before his Father’s radiant throne,  
 “ Be power, dominion, glory, praise,  
 “ Ascrib’d through everlasting days !”

‘ I bear respect to Moses’ name,  
 ‘ But never will adore the Lamb <sup>f</sup> ;  
 ‘ No ! I shall tell a diff’rent story,  
 ‘ And to myself ascribe the glory.

‘ I thank thee for my native light,  
 ‘ That always leads me in the right,  
 ‘ Without the spirit to reveal  
 ‘ What weak enthusiasts dream they feel,

<sup>f</sup> As Dr. Priestley will not join with any who worship Jesus Christ on earth, what will he do when he gets to heaven ?

‘ And

‘ And that I need no other grace  
‘ Than my own powers preserv’d in place :  
‘ Myself alone, no aid divine,  
‘ Makes me so bright in virtue shine :  
‘ I dare not say, for ’tis not true,  
“ That which I would I cannot do,”  
‘ Or that my all-sufficiency lies  
‘ In him who dwells above the skies.

‘ O hasten thou that glorious day,  
‘ When my new scheme shall sweep away,  
‘ As rubbish that deforms the nation,  
‘ The doctrines of the reformation,  
‘ And, in their stead, erect around  
‘ A system rational and sound ;  
‘ Then every tribe of unitarians,  
‘ Or learned Greeks, or rude barbarians,  
‘ Shall join in worship far more pure  
‘ Than trinitarians could endure.  
‘ Let all the evangelic race,  
‘ That stun our ears with saving grace,  
‘ For ever cease, and, in their stead,  
‘ Socinus’ wise disciples spread:

‘ Let

‘ Let all the Christian world adore  
 ‘ The name of Joseph’s son no more ;  
 ‘ Let Jesus’ cross fall to the ground,  
 ‘ And reason’s oracles confound  
 ‘ The worshippers of Christ ; and then  
 ‘ Thy name be ever prais’d — Amen.’

The ancient fathers’ ghosts he summons,  
 (Like British kings a House of Commons,)

To mutter out an *aye* or *no*,  
 Just as his creed would have them go :  
 But how they squint ! O hideous creatures !  
 And how distorted § are their features !

§ Is it at all strange if Dr. Priestley, who gives such a wrong explanation of scripture, should also misrepresent the sentiments of the fathers ? “ In general, then, we make no scruple of asserting, in the most direct and unqualified language, (for Dr. Priestley desires us to use no ceremony,) that in the above representation of Justin’s sentiments we meet with the most “ flagrant and unaccountable mutilation of a plain passage that “ the disingenuity of a controvertist, who is determined to ‘ keep “ it up, *per fas et ne fas*,’ ever presented us with.”

*Monthly Review for Jan. 1784, p. 61.*

“ We never remember to have seen a plain passage so strangely “ perverted as this of Jerom’s, in Dr. Priestley’s translation : it “ makes the learned father speak nonsense.” *Ib. p. 67.*

When

When in the crowd appears Saint Paul  
 To him, as Samuel did to Saul,  
 We can't but smile, with all our candour,  
 And call to mind the witch of Endor :  
 His list of sects in days of yore,  
 And their sage dreams (*price one pound four*),  
 Shall vanquish all the Trinitarians,  
 And quite annihilate the Arians.  
 The Trinity, that monstrous error,  
 Which yields the Champion so much terror,  
 At all events must be o'erthrown—  
 His brave allies shall tread it down.  
 The mighty host of Ebionites  
 (In whose rear-guard the hero fights)  
 Have great exploits in battle done,  
 And many noble vict'ries won—  
 Chopp'd off Saint Matthew's sturdy feet <sup>h</sup>,  
 And made Saint John in haste retreat ;  
 Saint Luke they've also sorely wounded, <sup>aid</sup>  
 And all th' apostles quite confounded :

<sup>h</sup> The two first chapters of St. Matthew.



And now the creeds of their wife age  
 Deck and enrich the Champion's page.  
 The crystal spring suits not, it seems,  
 His taste so well as muddy streams—  
 Heretic Ebion is the guide  
 In whom he safely may confide ;  
 And Ebion ought to be preferr'd  
 T' evangelists <sup>i</sup>, who grossly err'd.

When revelation is disguis'd,  
 The great Revealer is despis'd ;  
 The King of Glory, and his will,  
 Must stand or fall together still :  
 The Champion this will freely own,  
 And *both* he thrusts together down ;

<sup>i</sup> “ The Ebionites, who disbelieved the miraculous conception,  
 “ considered those evangelists (viz. Matthew and Luke) simply  
 “ as historians, and by no means as inspired writers ; so that they  
 “ thought themselves at liberty to admit or disregard their testi-  
 “ mony to particular facts, according to their opinion of their  
 “ evidence being competent or not competent in those particular  
 “ cases. I have frequently avowed myself not to be a believer in  
 “ the inspiration of the evangelists and apostles as writers ; and  
 “ have given my reasons pretty much at large for my opinion.”

*Dr. Priestley's Letters to the Archdeacon of St. Albans, p. 132.*

Let us in future look to the Ebionites and Dr. Priestley, and *not*  
 to the evangelists, as our surest guides !

Beneath



Beneath his dagger both must bleed—  
 If either stand, down falls his creed;  
 This Jesus and his truth must die—  
 Both on one tree he'll crucify;  
 His person, doctrine, grace, and all,  
 Must at the feet of *reason* fall.  
 But why exclaim and loudly cry  
 "Away with him—he ought to die!"  
 What hath he done? let *Calvary* tell—  
 Redeem'd a world, and vanquish'd hell!  
 What hath he spoken?—words of life!  
 At which *SOCINUS* is at strife;  
 And aims, with his heretic breath,  
 To put to a disgraceful death;  
 To these a mortal stab he'll give,  
 And his Barabbas creed must live.  
 Christ and his cross were nail'd together,  
 And still are fasten'd to each other;  
 He will not bury one alone,  
 But both entomb beneath one stone:  
 His deity and merits ought  
 To be excluded from our thought.

This idol<sup>k</sup> should be buried deep,  
 For ever in the earth to sleep :  
 He'll dig his grave with willing hands,  
 Make fast the stone with iron bands,  
 And place a watchful guard around ;  
 Lest his old friends approach the ground,  
 Roll off the stone without delay,  
 And take their idol Christ away.  
 The Lord of Life, that heav'nly light,  
 Thus deep interr'd, far out of sight,

<sup>k</sup> “ You (the Jews) are the worshippers of the one living and  
 “ true God. But, beside him, the generality of Christians have  
 “ paid divine honours to Jesus Christ, and, in a great measure,  
 “ also to those dead men, whom they have called saints, who were  
 “ no more the proper objects of worship than images of wood and  
 “ stone, the works of men's hands.”

*Dr. Priestley's Address to the Jews, p. 3.*

“ Jesus Christ, who was of your nation, was a worshipper of the  
 “ same God with yourselves. He taught his followers to worship  
 “ the same Great Being and no other ; and to regard himself as their  
 “ master, but as nothing more than the messenger and servant of  
 “ God, a prophet like unto Moses. This rational doctrine pre-  
 “ vails more and more among Christians : by reading the New  
 “ Testament you will easily satisfy yourselves that there has been  
 “ no more just reason why Christians should pay divine honours  
 “ to Christ, than your ancestors had to worship Moses.” *Ib.* p. 4.

There's an assertion for you!—but will the Jews believe it?

Refulgent

Refulgent REASON then will shine  
 Alone — unrivall'd — all divine !  
 And, 'stead of Heav'n's, SocINUS' page  
 Illumine the improving age.

So when the radiant sun is set,  
 And sable night assumes her state,  
 The glow-worm in the ditch displays  
 Its feeble, cold, nocturnal rays.

A, B, C, D, E, F, and G,  
 All doctors in divinity,  
 Were seven wise men of shining parts,  
 Proficients in the liberal arts,  
 Philosophers, mathematicians,  
 Historians, critics, and logicians :  
 They, on a time, conven'd together,  
 On purpose to consult each other  
 What articles of faith to frame ;  
 What to embrace, what to disclaim ;  
 And H, and Y, who sat behind,  
 Upon occasion spoke their mind.  
 These seven agreed, on setting out,  
 That *reason* be the judge, no doubt,

What

What to believe as truth divine,  
 And what as error to decline,  
 Of things an ancient book contains,  
 Deem'd *sacred writ* by vulgar brains.

Grave Doctor A, with gown and band,  
 Spoke first to the affair in hand ;  
 And, in a peremptory tone,  
 Decried all creeds except his own :  
 He laid it down as his decision,  
 That every scripture proposition,  
 (Say) out of ninety, ten, at least,  
 Cannot be true ; — so said the rest :  
 For *reason* cannot comprehend them,  
 And they are fools who would defend them,  
 B said those old mistakes were more —  
 Instead of ten they were a score.  
 C into thirty swell'd the number :  
 But D could forty well remember.  
 E said that reason must explode  
 Full fifty, as a cumbrous load :  
 But F declar'd there were, in all,  
 'Bove sixty found alone in Paul.

Then



Then Doctor G — of scull capacious,  
 Containing brains the most sagacious,  
 Of all the seven the most discerning,  
 And chief in every branch of learning,  
 Declar'd his sentiments most freely,  
 (And with extreme expertness really)  
 That all his brethren, he suspected,  
 Were not quite sound ; for he rejected  
 The whole of the supposed number  
 Of bible doctrines, as old lumber,  
 Not suited for his modern creed —  
 Except a very few indeed :

He should, with reason's rule and line,  
 Adjust each tenet term'd divine ;  
 And, with the plane of reason, next  
 Shave off each rough protub'rant text :  
 And, having measur'd, with precision,  
 Each ancient scripture proposition,  
 Out of the ninety he chose twenty ;  
 And those he deem'd materials plenty,  
 When join'd together with his own,  
 To frame a creed of great renown.

Then



Then H — superlatively wise,  
 But in his own admiring eyes,  
 Shrewd and loquacious as you please;  
 Who foreign tongues could speak with ease—  
 (For he had travell'd to and fro  
 All over Europe, you must know;  
 Had long resided at Berlin,  
 And learned Fred'rick oft had seen) —  
 Spoke next, but with the doctors' leave :

“ The difference, gentlemen, I perceive,  
 Between your sentiments, is not  
 So great as some weak heads have thought,  
 Appearing only in my eye  
 As various shades of the same dye :  
 You all agree that *reason* reigns,  
 And leads th' apostles in her chains;  
 And that it is a mighty treason  
 Against her throne to subject reason  
 To the control of revelation,  
 And thus degrade her noble station :  
 The parts your seven-fold creed comprises,  
 Like *Crispin's* lasts of various sizes,

Differ

Differ in magnitude and name,  
 But are in quality the same;  
 All of you, gentlemen, are guided  
 By *reason's* rays, howe'er divided:  
 I grant, indeed, that reason's rays  
 In a more full, refulgent blaze,  
 Have shone on G's distinguish'd eyes;  
 Though each of you, I own, is wise.  
 Pursue your way by the same light,  
 And soon you'll all be in the right:  
 'The difference now 'twixt you and me  
 Will quite subside, good Doctor G. —  
 Your guide's the twilight, mine the day,  
 Reason *alone* directs my way:  
 'The Scripture you deny *in part*,  
 But I *in whole*, with all my heart."

H ended. Y then spoke his mind —  
 A gentleman of parts refin'd;  
 In learning equal to the rest,  
 Of conscious rectitude possess'd;  
 Compassion, gravity serene,  
 And dignity, adorn'd his mien;

His voice, his eyes, his gesture, show'd  
 With what warm zeal his bosom glow'd;  
 Celestial fire flam'd on his tongue;  
 On every ear attention hung:

Thus Y—" Since, gentlemen, you call  
 For my opinion of you all,  
 My sentiments I shall impart  
 With more integrity than art.  
 Though I abominate the whole  
 Of H's scheme, with all my soul  
 Yet I allow he reasons well  
 On *your* and *his* own principle:  
 His impious, proud, destructive creed  
 Does yet in *one* point your's exceed;  
*Consistency*, his only boast,  
 In your discordant creeds is lost;  
 Consistent only is your scheme  
 When *all* the Scripture you disclaim:  
 Which of your half-deistic brains  
 This light infallible contains?  
 Which of you, doctors, is the sun?  
 And which the orbs that round it run?

Does

Does peerless *reason* dwell in G  
 In a superlative degree?  
 Did he so brilliantly illumine  
 Hobbes, Tindal, Shaftesbury, Chubb, and Hume?  
 Or did you, G, derive your light  
 From those great stars that shone so bright?  
 Which of you *seven* shall I believe?  
 Whose sentiments shall I receive?  
 Among yourselves you disagree,  
 And Scripture lop, as steel the tree;  
 You split the truth at which you blunder,  
 As wedges rend the trunk afunder:  
 The Tree of Life you dare to throwd,  
 As if his boughs were grown too proud—  
 Boughs which have raging storms withstood,  
 And yielded martyrs precious food:  
 To suit your vain fantastic taste,  
 His beauteous form must be disgrac'd;  
 Since you dislike his shape and fruit,  
 Destroy at once both branch and root;  
 Nor think, with all your learned craft,  
 On this celestial plant to graft



The baneful shoots of human creeds —  
 Proud reason's wild pernicious weeds :  
 Th' eternal God, with sword in hand,  
 Bids all his boughs immortal stand ;  
 Woe to the wretch that mars a limb —  
 So good for man, so dear to Him !  
 Like the fair Source of boundless light,  
 Pure Revelation charms the sight,  
 And forms a bright, a glorious whole,  
 T' illumine and revive the soul.  
 " The sun has spots " you will reply —  
 Yes, to a telescopic eye :  
 The spots on Revelation's face  
 Do not her heavenly form disgrace :  
 If *spots* you term them, they are found  
 To be dread mysteries, so profound  
 As not to be by your dim light  
 Dispell'd, or chang'd, or render'd bright :  
 Nor can you measure their dimensions  
 With your contracted apprehensions :  
 Try on the sun your wondrous skill,  
 And make him more resplendent still ;



Bid all his spots at once retire  
 Before the sparks of your own fire;  
 Then, by your light-emitting strictures,  
 Add greater lustre to the scriptures.  
 Go! teach your Maker how to speak,  
 Correct what He has spoken weak;  
 Go! melt his antique coinage down;  
 Produce a bible all your own,  
 Of fairer form, and solid gold,  
 Like Israel's molten calf of old;  
 Or, rather, dig in *reason's* mine  
 For metal which you may refine  
 More brightly still, and with less pains  
 Than all that drossy coin contains.  
 Why not rejects your lawless wit  
 The *whole*, not *part*, of holy writ —  
 Since sovereign *reason* must decide,  
 (I might have said *consummate pride*)  
 What *is* and is *not* truth divine,  
 In every page, in every line?

Pray tell me *where*, in each dark season,  
 May I approach this goddess reason,

And

And where resides this peerless queen;  
 Is she by mortals ever seen?  
 Yes; you attend her majesty,  
 A, B, C, D, E, F, and G;  
 You seven surround her radiant throne,  
 To you she makes her pleasure known;  
 You share her smiles; you well maintain  
 The honours of her glorious reign;  
 Her laws obey, observe her nod,  
 Pronounce her wiser than a God;  
 And in the field her banners spread,  
 With H, her favourite, at your head.  
 But why so mutable her mind,  
 And more inconstant than the wind?  
 And why such antick forms assume?  
 Why now a Priestley, then a Hume?  
 Cameleon-like, why change her hue,  
 That none can take her picture true?  
 And why to *you* remain unknown,  
 Though claim'd by each as long his own?  
 Poor queen! how is her face distorted!  
 A frightful figure, ill supported!

A heathen

A heathen goddess, deck'd and painted  
 With scripture tints—a sinner fainted !  
 'Tis *wanton* reason you admire —  
 A harlot, drest in gay attire ;  
 Claim'd by you *all*, possess'd by *none*,  
 No sooner gain'd than she is gone ;  
 Proud, stubborn, clamorous, uncontroll'd,  
 She scorns grave truth as blind and old ;  
 With insincere, delusive smiles,  
 Conceited pedants she beguiles ;  
 Shoves Revelation from the wall,  
 And claims precedence of Saint Paul :  
 Thus she rebels against the Lord ;  
 First tries, then executes, his word.  
 The beauteous fair, born from above,  
 Offspring of sacred truth and love,  
 Whose *name* she arrogantly steals,  
 And with whose mask her face she veils,  
 Resembles not in any feature  
 Your monstrous hydra-headed creature ; —  
 Is chaste, sedate, of modest mien,  
 Of sparkling eyes, of looks serene, —

Is humble, diffident, and meek;  
 Nor will undue preferment seek, —  
 With Mary sits at Jesus' feet,  
 Imbibing truth divinely sweet;  
 She fixes her admiring sight  
 On the sole Fount of heavenly light;  
 Attentive hears her rightful Lord,  
 And, trembling, listens to his word;  
 Receives as truth what he declares —  
 'Tis God that speaks — nor ever dares  
 Dispute her Maker's sovereign will,  
 What to reject, what to fulfil,  
 What to believe, what to disown;  
 But, passive, bows before his throne.  
 The man by heavenly wisdom taught,  
 And into light from darkness brought,  
 With humble faith and ardent love,  
 Will seek instruction from above: —  
 Speak, Lord, he cries, thy servant hears;  
 My prostrate soul thy name reveres;  
 That which I know not teach Thou me,  
 The light of life proceeds from Thee:

Cause



Cause me to feel thy truths benign,  
 As well as see them brightly shine,  
 And let the rays that charm mine eyes  
 Inspire my soul to climb the skies:  
 I would embrace, with all my heart,  
 Thy sacred Word in *every* part;  
 My reason's noblest<sup>i</sup> exercise,  
 And what must prove me *truly* wise;  
 Nor dare reject, with proud disdain,  
 What finite minds can ne'er explain:  
 But yesterday to being brought,  
 I nothing know, know as I ought,  
 Unless by Thee divinely taught:

<sup>i</sup> “ It has always been customary with those who have wanted to  
 “ set aside some of the most *obvious truths* of *revelation*, as they are  
 “ generally esteemed, mightily to cry up *human reason*. But the  
 “ *sober* use of *reason* no protestant hath, that I know of, ever op-  
 “ posed, if we except a few palpable enthusiasts. And to wish for  
 “ *any other* use of *reason*, is certainly, in itself, very *unreasonable*.  
 “ It is readily allowed that we are to use our reason in judging both  
 “ of the evidence of the scriptures themselves, and the true intent  
 “ and meaning of what they contain. But, if we think ourselves  
 “ at liberty to reject any truth that is apparently taught in the  
 “ scriptures because it appears to us *irrational* and *absurd*, this is  
 “ not a *sober* and right *use* of *reason*, but a very great *abuse* of it.  
 “ And from this abuse of *reason* it is more than probable most of  
 “ the corruptions of Christianity have arisen.”

*Address to the Serious, &c. p. 7, 8.*

F

Thy



Thy nature, attributes, decrees,  
 Are all unfathomable seas,  
 Without a shore, without a bound;  
 Not Gabriel's line their depths can found:  
 No angel mind can fully trace  
 Thy ways of providence and grace,  
 Nor comprehend the truths that shine  
 In thy refulgent page divine,  
 Like the bright stars that deck the sky —  
 Harmonious, radiant, vast, and high!  
 When I can span creation wide,  
 And by a word control the tide,  
 Then, not before, may I pretend  
 Thy boundless mind to comprehend,  
 And let thy written counsel know  
 "Thus far, no further, shalt thou go."  
 Can I, frail insect of a day,  
 Of feeble wing, and form'd of clay,  
 Thy realms of light attempt t' explore,  
 To thy celestial palace soar,  
 And dictate to thy grace divine  
 On whom, and where, and how to shine?

Thy

Thy word, like an increasing stream,  
 Has various depths, which loud proclaim  
 Thy wisdom, justice, power, and grace,  
 Display'd to man's rebellious race; —  
 Some ankle-deep, some so profound  
 That reason soon is in them drown'd;  
 A tide medicinal and pure,  
 Where faith may swim, and swim secure:  
 'Tis potent faith, not feeble sense,  
 That glides along the flood immense.  
 Alike I credit every word  
 Dropt from thy mouth, my heavenly Lord;  
 Nought but transparent truth can stream  
 From Thee, of light the Source Supreme.  
 But ah! though proud, the human mind  
 Is ever dim, and often blind.  
 Thy doctrines form a lasting chain,  
 Which error strives to break in vain;  
 All the bright links, unhurt, withstand  
 The force and skill of her rude hand.  
 Be this my chief ambition still—  
 To know thy word and do thy will;

But ne'er permit me to deny  
 The myst'ries, which are far too high.  
 For reason's wearied wings t'ascend,  
 Or finite minds to comprehend.—  
 Shall I, a particle of clay,  
 Instruct my Maker what to say?  
 Shall I reject, with proud disdain,  
 Truths which thine oracles contain,  
 As totally absurd and vain,  
 Because their depths are too profound  
 For my weak faculties to sound?  
 As well, if I maintain consistence,  
 May I deny my own existence,  
 Since I no more can that explain  
 Than I can mete the boundless main.  
*Faëts* are to man by heaven reveal'd,  
 Their *modus* lies with Thee conceal'd;  
 'Tis thine, great God! to comprehend  
 The vast profound from end to end.  
 The truths sublime thy lips declare,  
 Howe'er surpassing reason, are

Engrav'd in characters divine,  
 And with thy bright resemblance shine;  
 Are clearly made to mortals known;  
 But in a form so much thine own,  
 That neither men nor angels can  
 Conceive their mode, or grasp thy plan.  
 Shall I admire no thought of thine,  
 Though shining in the page divine,  
 Unless mine eye can trace it right  
 In all its boundless rays of light?  
 Why may not thy transcendent *word*,  
 As well as *works*, O glorious Lord,  
 Exhibit wonders to our view,  
 Incomprehensible and new?  
 Why not thy *mouth* as well as hand  
 Profound astonishment demand?  
 Why art thou boundless in creation,  
 And *circumscrib'd* in revelation?  
 Why must thy *moral* government  
 Be censur'd, or asunder rent,  
 While the material heavens obey  
 Thy universal sovereign sway?

Why



Why must philosophers deface  
 The beauteous form of saving grace,  
 And yet display on every side  
 Th' inferior charms of Nature wide?  
 Why thy supreme dominion own  
 In thy stupendous works alone?  
 Shall I presume to guide thy pen,  
 And make Thee write and speak like men?  
 Hast thou not magnified thy word  
 O'er all thy name where'er ador'd?  
 And made thy brightest glories pass  
 Before our eyes as in a glass,  
 In thy fair oracles divine,  
 Where all thy vast perfections shine?  
 Thy name, O God! I will adore,  
 Engrav'd the whole creation o'er;  
 But praise in more exalted strains  
 The Character thy word contains;  
 A character all heaven admires,  
 And sung by the seraphic choirs;  
 A character, in which unite  
 Truth, wisdom, justice, grace, and might;

A character



A character completely fair,  
 That kindles love, expels despair,  
 Removes our guilt, subdues our sin,  
 And spreads celestial light within :—  
 Here I behold my Saviour shine  
 With glories human and divine,  
 Th' eternal Father's equal Son —  
 His natures two<sup>k</sup>, his person one ;

<sup>k</sup> *The Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only Begotten of the Father), full of grace and truth.—For unto us a Child is born, unto us a Son is given ; and the government shall be upon his shoulder ; and his name shall be called—Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.—When the fullness of the time was come, God sent forth his Son made of a woman, made under the law.—Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever.—Let this mind be in you, which was also in Christ Jesus ; who, being in the form of God, thought it not robbery to be equal with God : but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : and, being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.—And, without controversy, great is the mystery of godliness : God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.*

John i. 14. Isa. ix. 6. Gal. iv. 4. Rom. i. 3, 4. ix. 5. Phil. ii. 5, 6, 7, 8. 1. Tim. iii. 16.

God

God in the flesh — mysterious theme !  
 The man of woe, the Great Supreme !  
 The scorn of men, creation's King ! —  
 Whose praises faints and angels sing !  
 The Lord of Life enduring death,  
 The object of my steadfast faith !  
 Well may I trust, at his command,  
 My deathless soul in Jesus' hand —  
 That hand which built the lofty skies,  
 And loads the earth with rich supplies :  
 All plenitude of saving grace  
 Dwells in his heart, beams in his face :  
 'Tis He, my kind redeeming Lord,  
 Screens me from justice' flaming sword ;  
 With his fair righteousness adorns  
 My naked soul, while in me burns  
 His heavenly love, the sacred fire  
 That purifies each gross desire —  
 Affords my dark desponding mind  
 Celestial peace, and joys refin'd —

Makes me rejoice o'er all my foes;  
 Eternal life on me bestows;  
 And bids me with a longing eye  
 Behold the pearly gates on high,  
 At which He enter'd to his throne,  
 At which his faints shall reach their own!  
 Yes! at the great decisive day  
 He will his power and love display,  
 And all my works of faith requite  
 With endless joy in realms of light!  
 With Thomas Him my God I call—  
 He is my life, my heaven, my all—  
 O blest Redeemer!—Thee disown,  
 And trample on thy matchless crown!  
 No—rather than degrade thy name  
 Let all my vitals feed the flame!"

Thus Y proceeded, fir'd with zeal  
 For truths Jehovah's words reveal;  
 While Doctor G, with learned pride  
 And supercilious sneers, replied—

G

"What

“ What cant, what ignorance is this! —  
 Is it not so?” The rest said, “ Yes!  
 This Y a babbler we may call,  
 As the Athenians did Saint Paul.  
 Pray, Doctor G, expose his folly,  
 And shew he has mistaken wholly  
 The meaning of those scripture phrases  
 On which his Babel scheme he raises.”  
 “ That, gentlemen, I’ll do with speed,  
 And straight o’erthrow his brainless creed. —  
 John! fetch me down Socinus’ sword,  
 And my new pistols, nicely bor’d:” —  
 “ Here, Sir, they are, already loaded,  
 And here’s the sword so much applauded.”  
 “ Now I am ready for th’ attack,  
 And soon shall lay him on his back.  
 Come, Y, I’ll prove your skill and might,  
 And teach you, stripling, how to fight.  
 This common, t’other side the wall,  
 Will suit us well, and hold us all.  
 Now, gentlemen, you stand around,  
 And soon I’ll bring him to the ground.”



See the huge Champion take the field,  
 With tinsel learning for his shield;  
 A rusty heresy his sword,  
 Worthless as Jonah's wither'd gourd:  
 His armour-bearer *carnal reason*,  
 By heaven convicted of high treason!—  
 The Christian, Deist, and the Jew,  
 Paint on his face their various hue,  
 And form such features as resemble  
 An Indian chief that makes you tremble.  
 Behold the hero chuse his ground,  
 Then look with proud disdain around!  
 Next view him fling his sheath away,  
 And his tremendous blade display!  
 Now hear him challenge, in a tone  
 Supremely loud, not one alone,  
 But all the brave undaunted host  
 That in the cross of Jesus boast;  
 Though martyrs and apostles bled,  
 And fought victorious at their head!  
 Nay, he'll attack their mighty Lord—  
 His sceptre bend, and blunt his sword,

Degrade his dignity divine,  
 Bid him his fovereign rule resign,  
 Cast his supreme dominion down,  
 And steal his mediatorial crown!  
 The Trinitarian's God he'll banish!  
 The Son and Spirit straight shall vanish  
 At his most high stupendous nod,  
 For he has search'd and found out God!  
 He sees through every different kind  
 Of matter that the sage can find,  
 And human souls, *material* too,  
 Which he examines through and through.  
 He has a tube, through which he sees  
 The Deity and his decrees;  
 Not the dim glass of revelation,  
 In which we view our great salvation! —  
 This does not suit the doctor's eyes;  
 A modern one his sight supplies,  
 Through which he gazes on the skies.  
 The great Jehovah he can trace  
 In all his ways of power and grace;

Yes,

Yes, and define him far more true  
Than his own word<sup>l</sup> could ever do!

Make way! make way! let Doctor G  
Th' attack begin. — Now we shall see  
Which is the best and longest sword,  
His tenets or the written word.

Then G his wondrous size display'd,  
And with an air of triumph said  
“ There's only *one*, eternal God.”  
“ True,” Y replied, and gave a nod: —  
“ That He who rules the heavenly host  
Is Father, Son, and Holy Ghost,  
As fools assert, I ne'er will credit,  
Though God himself had often said it<sup>m</sup>.

“ Materialism is that fundamental principle in true philosophy  
“ which is *alone* perfectly consonant to the doctrine of the scrip-  
“ tures, and must, in the progress of inquiry, soon *appear to be so*:  
“ and then, should it be found that an unquestionably true philo-  
“ sophy teaches one thing and revelation another, the latter could  
“ not stand its ground, but must inevitably be exploded, as con-  
“ trary to truth and fact.” *Disquis.* p. 410, 411.

<sup>m</sup> “ If the whole tenor of scripture cannot be accommodated to  
“ the dictates of reason, the *former*, and not the *latter*, should  
“ remain unaccounted for.” *Corrup.* V. i. p. 278.

One

One can't be three, three can't be one";  
So that the Spirit and the Son

Cannot

" " What a play upon words is this! — Is it necessary for us at this time of day to repeat that we by no means think the three divine persons in the Godhead to be *three* in the *same sense* in which they are *one*, or *one* in the *same sense* in which they are *three*? How often must we declare that we believe they are *three* only with respect to *person* and *office*, and *one* in a very different sense, even with respect to *nature* and *essence*.

*Address to the Serious, &c. p. 52, 53.*

As nothing is matter of divine faith but what hath a divine testimony, and as God alone is author of all the knowledge we have of himself, we are to believe nothing concerning the Trinity but what is clearly revealed in scripture; and what is revealed we ought to believe, though it be far above our finite comprehensions. All parties are agreed that there is but One God, and that his nature and perfections are incomprehensible. The Trinity, like the existence of God, is an object of faith, and not of comprehension; and if we disbelieve it on account of its mysteriousness and incomprehensibility, why may we not also equally disbelieve every attribute of Deity? How God is Father, Son, and Holy Ghost, can be no more an object of faith than the *precise modus* of the divine existence; but that he is so, is abundantly evident from scripture.

*Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.—The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. — For there are three that bear record*



Cannot be God ; this I'll maintain  
While all my reasoning powers remain."

Then Y replied, with awe profound,  
" We credit facts which none can sound :  
Th' eternal God is infinite  
In wisdom, majesty, and might :  
This we believe, but can no more  
His boundless attributes explore  
Than we can span the Indian shore.

*record in heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

Mat. xxviii. 19. 2. Cor. xiii. 14. 1. John, v. 7.

*See Travis's Letters to Mr. Gibbon.*

That the Holy Ghost is God is likewise evident.

*Why hath Satan filled thine heart to lie to the Holy Ghost ? — Thou hast not lied unto men, but unto God. — The Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. — For it seemeth good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things. — Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers. — Well spake the Holy Ghost, by Esaias the prophet, unto our fathers. — The blasphemy against the Holy Ghost shall not be forgiven unto men.*

Acts v. 3, 4. xiii. 2. xv. 28. xx. 28. xxviii. 25. Matth. xii. 31.

The

Th' exalted truth I now defend  
 Is not for man to comprehend,  
 Much less t' explain, but to receive,  
 Admire, and cordially believe,  
 As shining in the sacred page,  
 And in the church, from age to age :  
 God has reveal'd himself to be  
 In essence one, in persons three ;  
 Unless some fitter terms be found  
 T' express a mystery none can sound.  
 The Son and Spirit share the same,  
 In nature, worship, work, and name,  
 The Father does, or God can claim.  
 And will you, G, give God the lie,  
 And his explicit word deny?  
 Will you, a frail polluted clod,  
 Dare contradict th' immortal God?—  
 Aspire to be supremely wise,  
 And teach the Sovereign of the skies?"

G answer'd, having paus'd a season,  
 " You fight with *scripture*, I with *reason*.

Could

Could I disarm you of your sword,  
 By custom call'd The Holy Word,  
 This blade of mine should, in a moment,  
 Afunder cleave your crabbed comment.  
 Good Mr. H, my worthy friend,  
 Does not such stuff your ears offend?  
 It is enough, I do protest,  
 To drive me to your tent for rest.  
 I ne'er will pray, and of it boast,  
 To Father, Son, and Holy Ghost;  
 Nor in the name of each baptize°,  
 Nor own them God in any wise.  
 The Son's atonement, and the Spirit's  
 Renewing influence through his merits,  
 And tenets which this Y advances,  
 Offend me more than all romances:  
 But then I can't support my scheme,  
 Unless the scripture I disclaim,

° Dr. Priestley hath departed from the common form, viz.  
 " I baptize thee in the Name of the Father, and of the Son, and of  
 " the Holy Ghost."      *See Dr. Priestley's Forms of Prayer, &c.*

In a complete consistent way:  
 I'd sooner fling the *whole* away:  
 Than hold th' opinions Y maintains —  
 The mystic creed of senseless brains."

Then Dr. G th' attack renew'd;  
 Warm was the combat that ensu'd.

"The Saviour, Y, whom you adore,  
 Is but a creature, and no more—  
 Is only man<sup>p</sup>, no God at all;  
 'Though taller than the Jews, like Saul:

He

p "The son of Joseph and Mary, possessed of no natural advantages over his father Joseph, or any other man, in a similar situation of life, in Judea."—"So now, in *heaven*, he is no more than virtuous Christians are to be; nor does he possess any peculiar authority; nor will he hereafter, in raising the world from the dead, and judging it, exercise any power which the individuals, then raised and judged, will not be equally capable of exercising." *Dr. Priestley's Letter to Dr. Price. p. 172.*

There is a *Christian* for you!!!

But St. Peter says, *Who is gone into heaven, and is on the right hand of God: angels, and authorities, and powers, being made subject unto him.* : Pet. iii. 22.

No wonder Dr. P. should assert that the apostles were *mistaken*: Jesus Christ, according to his sentiments, "was no more, exclusive of inspiration, than one of the common *peccable unenlightened* men of his time!" "He had no beginning till he was born of the virgin about 1770 years ago, and yet was *in the beginning* with



He gave mankind a good example,  
 But never made a free, an ample,  
 And efficacious, satisfaction  
 For human guilt, in thought and action; —  
 No, no, he did not shed his blood  
 To reconcile the world to God:  
 His blood was no redemption-price,  
 He did not die a sacrifice<sup>q</sup>;  
 Nor were his sufferings e'er design'd  
 'T'obtain salvation for mankind;

His

“ with God! *All things* were made by him, and without him was  
 “ not *any thing* made that was made; and yet *he himself* was made,  
 “ and many millions of men and things were made before him.  
 “ The world was made *by him*, and yet the world was made 4000  
 “ years *before him*. The *Word that was in the beginning with God*,  
 “ and was God, was made *flesh*; and yet Christ was not made, and  
 “ had no existence, till he was born of the virgin, and appeared  
 “ *in flesh*.”

*Address to the Serious.* p. 41.

<sup>q</sup> Speaking of the atonement of Christ, Dr. Priestley says, “ As I  
 “ conceive this doctrine to be a gross misrepresentation of the cha-  
 “ racter and moral government of God, and to affect many other  
 “ articles in the scheme of Christianity, greatly disfiguring and de-  
 “ praving it, I shall shew, in a further manner than I mean to do  
 “ with respect to any other corruption of Christianity, that it has  
 “ no countenance whatever in reason or scripture; and, therefore,  
 “ that the whole doctrine of atonement, with every modification

H 2

“ of

His death no true atonement made—  
 'Twas but a figure' when 'tis said  
 That he for us a ransom paid.

Nor

' of it, has been a departure from the primitive and genuine  
 " doctrine of Christianity."

*History of Corruption of Christianity.* Vol. I. p. 153.

" Had Christ died as a proper expiatory sacrifice, he should have  
 " died on the *day of expiation*, and at the *time* when the high-priest  
 " was entering into the holy of holies." *Ib.* p. 193.

Who can withstand *such* reasoning?

" " The *figurative* representations of the life and death of Christ  
 " have unfortunately misled many Christians, and have been the  
 " occasion of their entertaining opinions concerning the end of  
 " Christ's coming into the world quite different from those which  
 " appear upon the face of the history: opinions which have been  
 " contradicted by the whole tenor of revelation, and which are ex-  
 " tremely injurious to the character of the ever blessed God."

*Ib.* p. 181.

" The most remarkable of these figurative representations of the  
 " death of Christ is that in which he is compared to a sacrifice;  
 " and, as a figure, it is just and beautiful." — " In a *figurative* sense  
 " the gospel may be said to be the most expensive provision that  
 " God has made for recovering men from the power of sin, in order  
 " to purchase them, *as it were*, for himself." *Ib.* p. 182, 202.

What a *figure* does such divinity make? Is not *salvation* like-  
 wise a *figure*?

" But

Nor does the page of revelation  
 Contain the smallest information  
 For what intent was Jesus slain.<sup>s</sup>"  
 (He groan'd—he bled—he died—in vain!)  
 "The old apostles, on this head,  
 Were all mistaken, and misled  
 The ancient church for many ages,  
 Till learning rectified their pages."

"But, at this rate, what shall we have left that is *not figurative*, or  
 "how shall we be able to distinguish that which is figurative from  
 "that which is *not* so? Was the *agony* of Christ in the garden, when  
 "he sweat great drops of blood, a *real*, or was it only a *figurative*  
 "agony? Was his death *real*, or was it only *figurative*? Did he die  
 "for sin *really*, or only *figuratively*? Was he *really* wounded for our  
 "sins, and bruised for our iniquities, or only *figuratively*? Did he  
 "really, by one offering, for ever perfect them that are sanctified, or  
 "did he do it *only figuratively*? Did he *really* obtain eternal redemp-  
 "tion for sinners, or did he only obtain it *figuratively*? Was this  
 "eternal redemption he obtained a *real*, or was it only a *figurative*  
 "redemption? What shall we make of the scriptures, or how shall  
 "we be able to learn any thing from them with certainty, if we  
 "are to be thus perplexed about the meaning of some of the  
 "plainest and most positive assertions contained in them?"

*Address to the Serious, &c. p. 62.*

<sup>s</sup> "The proper, the ultimate, and the great end of Christ's death,  
 "is not pointed out in the scriptures. *Corrup. p. 184, 185.*

Astonishing! Does not such a writer want *spectacles*?

But

But Y, undaunted, with his shield  
 Repell'd each blow, maintain'd the field,  
 And gave the Champion such a wound  
 As brought him, bleeding, to the ground.

Thus he attack'd, with scripture-sword,  
 The man that fights against his Lord!  
 Can any fact more brightly shine  
 In all the oracles divine,  
 Than the Redeemer's Deity,  
 And his atonement, full and free?  
 And is not Christ the sure foundation  
 On which is built our whole salvation?<sup>†</sup>  
 You propagate a lean religion,  
 And colder than the polar region!

<sup>†</sup> For other foundation can no man lay, than that is laid, which is Jesus Christ. — Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved. — Even Jesus which delivered us from the wrath to come. — Though he were a Son, yet learned he obedience by the things which he suffered: and, being made perfect, he became the author of eternal salvation unto all them that obey him. — Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them —

1. Cor. iii. 11. Acts, iv. 12. 1. Thess. i. 10. Heb. v. 8, 9. vii. 25.

“ Your



“Your freezing tenets” chill the heart;  
 Nor life, nor love, nor joy impart:  
 Witness your drowsy, slender band,  
 And vacant pews, through all the land:—  
 Redeeming love, that fires the mind  
 With noble sentiments refin’d,  
 You aim t’extinguish, though in vain,  
 And but t’amuse your shiv’ring train:—  
 You take away the living bread—  
 With empty husks your table spread—  
 The richest gift of heav’n despise,  
 And cheat the soul with splendid lies!  
 Shall Moses, David, Jeremias,  
 With evangelical Esaias,  
 And all the prophets, witness bear  
 To Him who was on earth to rear  
 A glorious kingdom without end,  
 Where’er wide realms their bounds extend!—  
 Shall angel-bands announce his birth,  
 As joyful news to all the earth,—

Proclaim to the admiring swains  
 The Saviour's name in lofty strains,—  
 And thus all hail the new-born Christ,  
 "To God be glory in the highest,  
 "Good-will and peace to men around,"—  
 Then clap their wings, and spread the sound  
 Through heaven above, and hell profound!—  
 Shall eastern magi, from afar,  
 Directed by a wondrous star,  
 Their offerings and their tribute bring,  
 Socinus, to the infant King!—  
 Shall Nature to his sceptre bend!—  
 Shall mighty miracles attend  
 His birth, his life, his crucifixion,  
 And his triumphant resurrection,  
 Design'd to strike profound conviction!—  
 Shall sudden darkness veil the skies,  
 And through the world spread vast surprise!—  
 Tremendous scene!—Shall mountains quake!—  
 Sepulchres burst!—The dead awake!—  
 And shall not earth exclaim abroad,  
 "This was, indeed, the Son of God!"

On other columns, grander far,  
 I build the truth that mocks the war  
 Socinus and his legions wage  
 Against th' invulnerable page;  
 Firm columns, that will e'er repel  
 The whole artillery of hell;  
 Columns, quadrangularly plac'd,  
 With equal strength and beauty grac'd: —  
 His ATTRIBUTES, his GLORIOUS NAMES,  
 His WORKS, and the high PRAISE he claims,  
 Through heaven and earth aloud proclaim,  
 That He is God, the God supreme!

Can any *finite* being shine  
 With bright perfections all DIVINE\*?

Be

\* But unto the Son he saith, Thy throne, O God, is for ever and ever. Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thy hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail.—Jesus Christ the same yesterday, and to day, and for ever.—Before Abraham was I am.—I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which

Be OMNIPRESENT and OMNISCIENT?

OMNIPOTENT and SELF-SUFFICIENT?

Remain

*is to come, the Almighty.—I am the first and the last: I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death—These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks; I know thy works, and thy labour, and thy patience.—To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. These things saith the first and the last, which was dead, and is alive; I know thy works.—These things saith the Son of God, who hath his eyes like unto a flame of fire.—And he needed not that any should testify of man; for he knew what was in man.—Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.—And no man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven.—For where two or three are gathered together in my name, there am I in the midst of them.—And, lo, I am with you alway, even unto the end of the world.—My father worketh hitherto, and I work. Therefore the Jews sought to kill him, because he had not only broken the sabbath, but said also that God was his Father, making himself equal with God.—For as the Father raiseth up the dead, and quickeneth them; even so the Son quickeneth whom he will.—Marvel not at this; for the hour is coming in which all that are in the graves shall hear his voice.—I will raise him up at the last day.—The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which*



Remain immutably the same?—

And reign the potentate supreme?

*which do iniquity; and they shall cast them into a furnace of fire.—And unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.—Behold, I give you power to tread on serpents, and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you.—All things that the Father hath are mine.—He is Lord of all.—For to this end Christ both died and rose, and revived, that he might be Lord both of the dead and living.—Christ is the head of the church; and he is the Saviour of the body: the church is subject unto Christ—God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.—The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.—Of the increase of his government and peace there shall be no end: upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth, even for ever.—*Heb. i. 8, 10, 11, 12. xiii. 8. John viii. 58. Rev. i. 8, 17, 18. ii. 1, 2, 7, 8, 18. John ii. 25. xvi. 30. iii. 13. Matth. xviii. 20. xxviii. 20. John v. 17, 18, 21, 28. vi. 40. Matth. xiii. 41, 42. Mark iii. 11. Luke x. 19. John xvi. 15. Acts x. 36. Rom. xiv. 9. Ephes. v. 23, 24. Phil. ii. 9, 10, 11. Rev. zi. 15. Isai. ix. 7.

O blush, Socinus ! or deny

That there's a God who rules on high.

My Saviour bears each GLORIOUS NAME<sup>y</sup>  
And TITLE that a God can claim ; —

<sup>y</sup> *This is the name whereby he shall be called, The LORD OUR RIGHTEOUSNESS, (JEHOVAH TSIDKENU.) — The Mighty God, The Everlasting Father, The Prince of Peace. — But unto the Son he saith, Thy throne, O God, is for ever and ever. — This is the true God, and eternal life. — Who is over all, God blessed for ever, Amen. — Feed the church of God which he hath purchased with his own blood. — My Lord and my God. — The Lord said, I am Jesus whom thou persecutest. — And he trembling, and astonished, said, Lord, what wilt thou have me to do ? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. — The Lord said unto him, Go thy way, for he is a chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel. — And Ananias said, Brother Saul, the Lord, (even Jesus that appeared unto thee in the way as thou camest,) hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. — Then remembered I the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. — For had they known it, they would not have crucified the Lord of glory. — These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings. — He is Lord of all. — I am Alpha and Omega, the first and the last, I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come — the Almighty. — Jer. xxiii. 6. Isaiah ix. 6. Heb. i. 8. 1. John, v. 20. Rom. ix. 5. Acts xx. 28. ix. 5, 6, 15, 17. xi. 16. 1. Cor. ii. 8. Rev. xvii. 14. Acts x. 36. Rev. i. 11, 8.*

The

The Lord of lords — The King of kings,  
 Whose lofty praise all nature sings;—  
 The First — The Last — The Prince of Peace,  
 Whose government shall never cease;—  
 The Everlasting Father He —  
 The true, the mighty God — which G  
 Would fain efface with his black pencil,  
 That he his Deity might cancel,  
 With numerous more exalted names  
 Which our divine Redeemer claims;—  
 Names which belong to God alone,—  
 The undivided Three in One.  
 Burn, Doctor G, your horrid creed,  
 Or be an infidel indeed.

Philosophy, the Champion's boast,  
 In his divinity is lost.  
 Deeds that proclaim a power divine,  
 And shew an infinite design,  
 Demonstrate to the world abroad  
 Their Author is the mighty God.  
 But G the *cause* will set aside,  
 Though the well-known *effects* abide.

The



'The Saviour's *works*, as well as grace,  
 Out of his creed he will erase.  
 Th' Almighty Son, whom he dethrones,  
 And, like the Jewish scribes, disowns,  
 With his supremely powerful hand  
 Hath form'd the globe on which I stand; —  
 The heav'ns, with all their shining hosts,  
 And wide creation's furthest coasts<sup>z</sup>,  
 Th' angelic powers above the skies,  
 And *him* who *now* his God denies! —  
 His word sustains the distant poles,  
 The boundless universe controls;  
 And rules till time shall end his race,  
 The world of nature and of grace<sup>a</sup>: —

Surprising

<sup>z</sup> *All things were made by him, and without him was not any thing made that was made. — For by him were all things created that are in heaven, and that are in earth, visible and invisible: whether they be thrones, or dominions, or principalities, or powers: all things were created by him and for him. — And he is before all things, and by him all things consist. — John i. 3. Col. i. 16, 17.*

<sup>a</sup> *All things are delivered unto me of my Father: and no man knoweth the Son but the Father: neither knoweth any man the Fa-  
ther*



Surprising miracles<sup>b</sup> obey  
 My great Redeemer's sovereign sway ;—  
 Diseases, death, and demons, fly  
 Before the radiance of his eye ;  
 The boisterous winds, and raging waves,  
 Opening at once ten thousand graves,  
 Pay prompt obedience to his will,  
 And at his gentle nod are still :

At

*ther save the Son, and he to whomsoever the Son will reveal him.—And he is the head of the body the church ; who is the beginning, and the first-born from the dead ; that in all things he might have the preeminence.—For it pleased the Father that in him should all fulness dwell ; and (having made peace through the blood of his cross) by him to reconcile all things unto himself ; by him, I say, whether they be things in earth or things in heaven.—Out of thee shall come a Governor, that shall rule my people Israel.—There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in Him shall the Gentiles trust.—And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS.—For he must reign till he hath put all enemies under his feet.—The kingdoms of this world are become the kingdom of our Lord, and of his Christ ; and he shall reign for ever and ever. — Matth. xi. 27. Col. i. 18, 19, 20. Matth. ii. 6. Rom. xv. 12. Rev. xix. 16. 1. Cor. xv. 25. Rev. xi. 15.*

<sup>b</sup> “ Dr. Priestley speaks of the miracles of Jesus Christ as inferior,  
 “ in point of magnitude and splendour, to those of Moses. The  
 “ justness

At his command the dead arise,  
 And countless fairs ascend the skies;  
 Heaven, earth, and hell, meet, at his word,  
 Before his bar, and own their Lord:  
 His flaming eyes all worlds behold,  
 All secret deeds<sup>c</sup>, or late, or old:

His

“justness of this concession might be disputed. The miracles of  
 “Moses, in general, were as the splendour of lightning; but  
 “those of Jesus Christ were as the sun — clear, steady, benign.”

*Bicheno's Friendly Address to the Jews, p. 29.*

Moses wrought his miracles at the command of God, and the apostles wrought their miracles in the name of the Lord Jesus: But when did Jesus Christ work any miracle at the command, or in the name, of the Lord? Did he not work all his miracles by his own divine power, and at his own sovereign will? Considered in this point of view, the miracles of Christ were a glorious proof of his Deity. When did any exclaim at any miracle wrought by either of the prophets or the apostles, *What manner of man is this, that even the winds and the sea obey him!* Matth. viii. 27. Was the sun darkened, did the earth quake, were the rocks rent, and the graves opened, at the crucifixion of our Lord? Did he raise himself to life? and did many bodies of the saints arise out of their graves after his resurrection? What can be more august and awful, unless it be his shaking the heavens and the earth, and his raising all the dead, at the last day?

<sup>c</sup> How could Jesus Christ be the judge of the world, if he were not omnipresent and omniscient, or if “*he possessed no peculiar authority?*”

*See p. 52.*

The

His lips a righteous sentence pass<sup>d</sup>  
 On all around, of every class;  
 The just adjudge with him to reign,  
 And finners doom to endless pain. —

He

<sup>d</sup> *The Father judgeth no man; but hath committed all judgment unto the Son.—When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left.—Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.—And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead.—I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom. For we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.—John v. 22. Matth. xxv. 31, 32, 33, 34, 41. Acts x. 42. 2 Tim. iv. 1. 2 Cor. v. 10.*

Will Dr. Priestley be pleased to inform us whether Jesus Christ will appear *upon* his own judgment seat, or *only before* it, as we must all do?



He *spake* as never spake before  
 Or man or angel: such the power  
 And high authority he shew'd —  
 His diction was the style of God: —  
 I say! — I tell you! — I command! —  
 All government is in my hand!  
 “ This man blasphemeth,” says the Jew<sup>e</sup>; —  
 And, pray, *Socinus*, what say you?

“ It appears to me that the doctrine of Christ's simple humanity,  
 “ when viewed in connection with the scripture account of his  
 “ exaltation, implies an inconsistency and improbability which falls  
 “ little short of impossibility; and, consequently, that this doc-  
 “ trine not only renders the scripture *unintelligible*, but Christianity  
 “ itself *incredible*. — The scriptures tell us that Christ, after his  
 “ resurrection, became Lord of the dead and living; that he had  
 “ all power given him in heaven and earth; that angels were made  
 “ subject to him; and that he is hereafter to raise all the dead, to  
 “ judge the world, and to finish the scheme of the divine moral  
 “ government with respect to this earth, by conferring eternal  
 “ happiness on all the virtuous and punishing the wicked with *ever-*  
 “ *lasting destruction*. — Consider whether such an elevation of a  
 “ mere man is *credible*, or even *possible*. Can it be believed that a  
 “ mere man could be advanced at once so high as to be above  
 “ angels, and to be qualified to rule and judge this world?”

*Dr. Price's Sermons on the Christian Doctrine.* p. 146, 147.

<sup>e</sup> *This man blasphemeth.* — The Jews answered him, saying, For  
 a good work we stone thee not; but for blasphemy, and because that  
 thou, being a man, makest thyself God. — Matth. ix. 3. John x. 33.

Inform.



Inform us, Sir — Is the Redeemer  
 The mighty God, or a blasphemer? —  
 His works of *grace* as brightly shine,  
 And prove the Saviour is DIVINE;  
 His power the schemes of hell defeats,  
 New heav'ns and a new earth creates,  
 And drives grim death from his retreats;  
 His blood a captive world redeems<sup>f</sup>,  
 And from his heart salvation streams<sup>g</sup>. —

He

“<sup>f</sup> And as this doctrine of the atonement is so essential to the  
 “ rational consolation of guilty man, the blessed God has taken  
 “ care to set it before us, in his book, in the strongest light, and  
 “ to speak of it with the most determinate precise mortal lan-  
 “ guage is capable of; so that it requires an uncommon degree of  
 “ critical abilities to put upon the words he has been pleased to use  
 “ in this case any thing like a plausible sense contrary to the idea  
 “ of a true and proper sacrifice or propitiation for the sins of  
 “ men.” *Turner's Essays on Important Subjects. Vol. I. p. 218.*

“<sup>g</sup> Behold the Lamb of God, which taketh away the sin of the  
 world! I lay down my life for the sheep. — The Son of Man came  
 to give his life a RANSOM for many. — Who was made sin for us,  
 that is, a sin-offering. — Who bore our sins in his own body upon the  
 tree. — Who suffered the just FOR the unjust. — Was once offered to  
 bear the sins of many. — By one offering he hath for ever perfected them  
 that are sanctified. — Who appeared to take away sin by the sacrifice  
 of himself. — In burnt-offerings and sacrifices for sin thou hadst no  
 pleasure;”

He lives — he dies — he reigns on high —

For guilty millions doom'd to die!

His spirit breathes the life of God

On souls in moral death's abode;

And still that heavenly life maintains,

Till the celestial realms it gains.

His

*pleasure; then said I, lo, I come (in the volume of the book it is written of me) to do thy will, O God. By the which will we are sanctified through the offering of the body of Jesus Christ once for all. God spared not his own Son, but freely delivered him up FOR us all.— He was delivered FOR our offences, and raised again FOR our justification.—God commendeth his love towards us, in that while we were yet sinners Christ died FOR us —IN THE MIDST OF THE THRONE stood A LAMB as it had been slain.—These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb.—Thou art worthy; for thou wast slain, and hast redeemed us unto God by thy blood.—Ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot.—In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus. —Without shedding of blood there is no remission. The blood of Jesus Christ his Son cleanseth us from all sin.—If the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh; how MUCH*

MORE

His soul-reviving smiles dispel  
 The shades of woe, the dread of hell,  
 While with his pure immortal love  
 He feasts triumphant saints above!  
 Eternal life <sup>h</sup> his sheep he gives —  
 He that believes for ever lives!

*MORE shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God!—Christ is the END OF THE LAW for righteousness to every one that believeth.—*John i. 29. x. 15. Matth. xx. 28. 2 Cor. v. 21. 1 Pet. ii. 24. iii. 18. Heb. ix. 28. x. 14. ix. 26. x. 6, 7, 10. Rom. viii. 32. iv. 25. v. 8. Rev. v. 6. vii. 14. v. 9. 1 Pet. i. 18, 19. Ephes. i. 7. Rom. iii. 25, 26. Heb. ix. 22. 1 John i. 7. Heb. ix. 13, 14. Rom. x. 4.

If Jesus Christ did not die *to make atonement for sin*, how could his death be a display of the love of God; or his sufferings, he being an *innocent* person, be consistent with the justice and equity of the divine government!

<sup>h</sup> *I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand.—This is the record, that God hath given to us eternal life; and this life is in his Son.—I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—When Christ, who is our life, shall appear, then shall ye also appear with him in glory.—*John x. 28. 1. John. v. 11. Gal. ii. 20. Col. iii. 4.

All

All grace below, all bliss supreme  
 In worlds on high, proceed from him!  
 And all the crowns reserv'd in heaven  
 Are by the Lord of glory given!<sup>i</sup>  
 But this redemption, life, and love,  
 Socinus' pride will ne'er approve:—  
 No; Jesus' merits he'll disown,  
 And triumph in himself alone!  
 Why don't you spurn the Christian name,  
 And, with the Jew, aloud blaspheme?

Consistence shews that Christ the Lord  
 Should, therefore, be as God ador'd;  
 The object He, O glorious name!  
 Of pray'r<sup>k</sup>, hope<sup>k</sup>, faith<sup>k</sup>, and love supreme<sup>k</sup>!—  
 And

<sup>i</sup> *Be thou faithful unto death, and I will give thee a crown of life. — Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing. — And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away. — Rev. ii. 10. 2. Tim. iv. 8. 1. Pet. v. 4.*

<sup>k</sup> *Is not this he that destroyed them which CALLED on this name in Jerusalem? — And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. Lord, lay not this sin to their charge,*



And countless facts in heaven above,  
And earth beneath, the inference prove.

Hark, Doctor G, what sound is that? —  
To you it seems extremely flat;  
But to my ear a heavenly sound,  
And as melodious all around  
As if the high seraphic choirs  
Were finging to their golden lyres.  
We all agree, throughout the nation,  
That pure religious adoration

Belongs

*charge. — Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you. — Paul and Timotheus, THE SERVANTS OF JESUS CHRIST, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons: Grace be unto you, and peace from God our Father, and FROM THE LORD JESUS CHRIST. — If in this life only we have HOPE in Christ, we are of all men most miserable. — Paul, an apostle of Jesus Christ, by the commandment of God our Saviour, and Lord Jesus Christ, which is our HOPE. — Ye BELIEVE in God, BELIEVE also in me. — BELIEVE on the Lord Jesus Christ and thou shalt be saved. — That we should be to the praise of his glory, who first TRUSTED in Christ. — I know whom I have believed, and I am persuaded that he is able to keep that which I have COMMITTED unto him against that day. — He is able also to save them to the uttermost that come unto God by him. — If a man LOVE me he will keep my words; and my Father will love him; and WE will come unto him, and make OUR abode with him.*

Belongs to God, and God alone,  
 Whose essence and whose name is one.  
 Th' eternal God will never own  
 A rival in his glorious throne,  
 Nor give an idol-god his praise : —  
 The sun shall first withhold his rays.  
 The blest'd disciples of our Lord  
 Their Saviour God as God ador'd ;  
 Nor did the Saviour once decline<sup>1</sup>  
 T' accept their homage as DIVINE.

The

*him. — Whom having not seen ye LOVE ; in whom, though now ye see him not, yet, believing, ye rejoice with joy unspeakable and full of glory. — Grace be with all them that LOVE our Lord Jesus Christ in sincerity. — If any man LOVE not the Lord Jesus Christ, let him be anathema maranatha. — Acts ix. 21. vii. 59, 60. 1. Thess. iii. 11. Phil. i. 1, 2. 1. Cor. xv. 19. 1. Tim. i. 1. John xiv. 1. Acts 16. 31. Eph. i. 12. 2. Tim. i. 12. Heb. vii. 25. John xiv. 23. 1. Pet. i. 8. Eph. vi. 24. 1. Cor. xvi. 22.*

<sup>1</sup> *That all men should honour the Son, even as they honour the Father. — He that honoureth not the Son honoureth not the Father which hath sent him. — Then they that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. — And they came and held him by the feet, and worshipped him. — And it came to pass while he blessed them he was parted from them, and carried up into heaven. And they worshipped him, (that is, after he*

The symbols of his painful death<sup>m</sup>

The God exhibits to our faith,

Till

he was carried up into heaven), and returned into Jerusalem with great joy.—And as Peter was coming in Cornelius met him, and fell down at his feet, and worshipped him: but Peter took him up, saying Stand up; I myself also am a man.—And I John saw these things and heard them: and when I had heard and seen I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.—I Jesus have sent mine angel\* to testify unto you these things in the churches, I am the ROOT and the offspring of David, and the bright and morning star.—  
John v. 23. Matth. xiv. 33. xxviii. 9. Luke xxiv. 51, 52. Acts x. 25, 26. Rev. xxii. 8, 9, 16.

What opinion must Dr. Priestley entertain of the HOLINESS and HUMILITY of Jesus Christ? He must have been either infinitely greater than Peter and John, as well as Solomon and Jonas; or else (horrid to express!) the proudest man that ever existed!

\* And yet Dr. Priestley asserts, “ So now in *heaven* he is no more than virtuous Christians are to be, nor does he possess any “ peculiar authority.”

Will every virtuous Christian hereafter have an angel at his command?

<sup>m</sup> The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?—And when he had given thanks he brake it, and said, Take, eat, this is my body, which is broken for you: this



Till he shall come the JUDGE of all,  
 And worlds before him prostrate fall.  
 It was the Father's great command,  
 Which G's associates dare withstand,  
 That all should honour as supreme  
 Th' exalted Son, as they did Him,  
 Since both in nature are the same.  
 And did the Father thus ordain?  
 And did the Son his right maintain?  
 And did th' apostles<sup>n</sup> him adore?  
 And did hell tremble<sup>o</sup> at his power?

And

*do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the LORD's death till he come.—1. Cor. x. 16. xi. 24, 25, 26.*

What! perform this religious service in remembrance of a mere man!

<sup>n</sup> *I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. — And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.— For ye serve the Lord Christ.—1 Tim. i. 12. 2 Cor. v. 15. Col. iii. 24.*

<sup>o</sup> *And behold they cried out, saying, What have we to do with thee, Jesus, thou Son of God? Art thou come hither to torment us before*



And will not you, rebellious G,  
 With every creature bow the knee<sup>p</sup>  
 Before the great Emmanuel's throne,  
 And his supreme dominion own?  
 Hear what the sovereign Father says,  
 And then withhold the Saviour's praise:  
 "But to the SON<sup>q</sup> his lips proclaim—  
 "Thy throne, O God, is e'er the same,  
 "Without beginning, change, or end;  
 "And let all heaven before it bend:  
 "Let all the angels worship Him—  
 "My equal Son! their Lord supreme."—  
 "No;"

*before the time? — The devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine. — Matth. viii. 29, 31.*

<sup>p</sup> *We shall all stand before the judgment-seat of Christ: for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God. — That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. —*

*Rom. xiv. 10, 11. Phil. ii. 10, 11.*

<sup>q</sup> *And again, when he bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. — And*

“ No ;” cries imperious Doctor G,  
 “ I’ll contradict that old decree.  
 They shan’t — they shan’t adore the Son,  
 Nor bow at his inferior throne :  
 Nor man, nor God with all his might,  
 Shall tell my *reason* what is right : —  
 And as for the harmonious sound,  
 You dream’d you heard so sweet around,  
 ’Tis discord all, it grates my ear —  
 I never wish such jars to hear.  
 I never will, I never can,  
 In songs divine adore a man ;  
 Nor look to him for righteousness,  
 Eternal life, and heavenly peace : —  
 I never will adore a creature,  
 Howe’er august in every feature ;  
 Nor is it rational that I  
 Should worship him I now deny,

*of the angels he saith, Who maketh his angels spirits, and his ministers a flaming fire. But unto the Son he saith, Thy throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy kingdom. — Heb. i. 6, 7, 8.*

And

And give the praise which I disown,  
 Before the high celestial throne." —  
 Go on, go on, pray, Doctor G,  
 And let your creed consistent be :  
 Elijah-like, your zeal display,  
 Baal's altars raze, his prophets slay—  
 I mean, the " idol-Christ " demolish,  
 And all his worship quite abolish  
 Through every land beneath the sky,  
 And the celestial realms on high ;  
 Reclaim th' adorers of the Son,  
 Old Matthew, Mark, and Luke, and John ;—  
 Apostles, taught by inspiration  
 The glorious mystery of salvation ;—  
 Confessors of illustrious names,  
 Who worshipp'd Jesus in the flames ;—  
 Renown'd reformers, who ador'd  
 In life and death their bleeding Lord ;—  
 And endless crowds, from age to age,  
 Illumin'd by the sacred page : —  
 And, when you've purg'd each tribe and nation  
 Of all this vile abomination,

Swift

Swift in your fiery car ascend  
 The distant skies, that you may mend  
 The creed and practice, most erroneous,  
 Of saints above, who sing harmonious,  
 “ Th’ atoning Lamb that once was slain  
 “ A world to save, but lives again,  
 “ Is worthy of united praise  
 “ From heaven and earth, through endless days.  
 “ Let every heart, and every tongue,  
 “ Join in a new immortal song—  
 “ To Him who wash’d us in his blood,  
 “ And made us kings and priests to God<sup>r</sup>.”

Unstring

*‘ Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever, Amen.—And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation: and hast made us unto God kings and priests: and we shall reign on the earth. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands: saying with a loud voice, Worthy is the LAMB THAT WAS SLAIN to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which*



Unstring each loud seraphic lyre,  
 And silence all the heavenly choir;  
 Yes! — tell your Maker he is wrong  
 To bid them sound so vile a song :  
 Contemn the great Jehovah's name—  
 From off his seat pull down the Lamb,  
 And be your *reason* God supreme!  
 Go, G, o'erturn th' eternal throne,  
 And in its stead set up your own."

The Champion now receiv'd a wound;  
 And fell, like Dagon, to the ground.  
 His brethren trembled for his fate,  
 Bewail'd aloud his vanquish'd state,  
 And strove to place him on his seat.  
 He lay awhile in sad surprise;  
 Grinn'd horrible, and roll'd his eyes;

*which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.— Rev. i. 5, 6. v. 9, 10, 11, 12, 13.*

Who can forbear exclaiming, after perusing the scripture passages inserted in these pages, though a multitude more might have been introduced,—How plain, how various, and numerous, are the proofs of the divinity and of the atonement of Jesus Christ! And how strange is it that any man, who believes in revelation, should deny these evident and important truths!

Then

Then stretch'd his arm and grasp'd his sword,  
 Stood up to prove himself no coward,  
 And thus address'd Y's mighty Lord :

“ Thou Galilean, Joseph's son<sup>s</sup>,  
 Another father hast thou none ;  
 Thou art a man of great renown —  
 A good and virtuous man, I own ;  
 Though in some instances mistaken,  
 Like Matthew, Mark, Paul, Locke, or Bacon :  
 True—thy accepting adoration,  
 Howe'er sublime thy worth and station,

Does

“ The history of the miraculous conception of Jesus does not appear to me to be sufficiently authenticated. Your sacred books, as well as ours, being written by *men*, neither of them can be expected to be entirely free from mistakes, or exempt from interpolations.—Myself, and many other Christians, are no believers in the *miraculous conception* of Jesus, but are of opinion that he was the *legitimate son* of Joseph.”

*Dr. Priestley's fourth letter to the Jews, p. 40, 41.*

Joseph believed otherwise—Now the birth of Christ was on this wise: When as his mother Mary was espoused unto Joseph, before they came together she was found with child of the Holy Ghost.—Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is, God with us.—Matth. i. 18, 23.

Does not bespeak that humble<sup>t</sup> spirit,  
 Which chiefly reigns in men of merit.  
 'Tis hugely strange, I must confess,  
 That thou, a man, shouldst dare address  
 The King eternal as his peer,  
 And that in terms so strong and clear;  
 With him be equally ador'd,  
 And style thyself ALMIGHTY LORD!  
 But thou, a creature, art not God;  
 And this I dare proclaim abroad:  
 Yes—thou wast liable to sin,  
 Howe'er immaculate within:

t “ Either our Lord was more than a mere man, or even than a  
 “ mere angel: nay, either he is the great I AM, which had an  
 “ existence not only before Abraham, but before the world began,  
 “ and upholds all things by the word of his power, or else *he must*  
 “ *have been one of the falsest and vilest of the human race*, for making  
 “ such groundless pretensions.—If this system \* be really true, the  
 “ scriptures of course must be false, and Christ and his apostles be  
 “ ranked among the greatest hypocrites and impostors that ever ap-  
 “ peared on earth.”—*See a brief and dispassionate View of the Dif-*  
*ficulties attending the Trinitarian, Arian, and Socinian Systems*, p. 12,  
 by Josiah Tucker, D. D. Dean of Gloucester.

\* The Unitarian.

M

Thine

Thine excellencies, though they shine,  
 Are all but human, none divine;  
 The pompous names on thee bestow'd  
 Ought to be giv'n alone to God:  
 Impossible that thou, a man,  
 Couldst execute creation's plan:  
 Thou never didst for sin atone;—  
 Man must be sav'd by works alone:  
 The worship paid thee is no more  
 Than many kings receiv'd before.  
 The passages produced by Y,  
 To prove his tenets, I deny  
 To be a part of revelation,  
 Nor fit for Reason's approbation;  
 For surely Reason, I maintain,  
 O'er Revelation<sup>u</sup> ought to reign:

What

<sup>u</sup> Dr. Priestley asserts, that, if the whole tenor of scripture cannot be accommodated to the dictates of *reason*, the *former*, and not the *latter*, should remain unaccounted for. *Corrup. V. 1, p. 278.*

“ As it is not pretended that there are any miracles adapted to  
 “ prove that Christ made and supports the world, I do not see that we  
 “ are under any obligation to believe it merely because it was an  
 “ opinion.



What *reason* says, and that alone,  
Will I as truth celestial own;

For

“opinion held by an apostle.—It is not, certainly, from a few  
“casual expressions, which so easily admit of other interpretations,  
“and especially in *epistolary* writings, that we can be authorized  
“to infer that such was the serious opinion of the apostles.”

*Dr. Priestley's History of the Early Opinions concerning Christ,*  
Vol. i. p. 63, 70.

What *triflers* these apostles were! Had they any *serious* opinion at all? Must not all appeals to their epistles be at an end? And wherein does the above assertion differ from deism?

Dr. Priestley thinks the history we have in the third chapter of Genesis, and the subsequent references to it in the sacred writings, and particularly in Rom. chap. v. and 1 Cor. chap. xv. is no evidence of there having such an event taken place as is commonly understood by the *fall*. He acknowledges that the history in Genesis of Adam's transgression was intended by Moses to account for the introduction of death among mankind. But it is, as he calls it, a very lame account, which Moses had collected from tradition. He intimates also, with respect to St. Paul's references to it, that they deserve no very serious regard. “Notwithstanding” he says, “the frequent mention that is made of the love of God in  
“the gift of his Son by the apostles, it is never said to be to  
“undo any thing that had been done by the *fall*; some passages of  
“Paul alone excepted, who calls Christ the last Adam, and makes  
“use of terms that imply that death was introduced by Adam, as  
“eternal life was by Jesus Christ. But the writings of this apostle  
“abound with analogies and antitheses, on which no very serious  
“stress is to be laid.”

*Dr. Priestley's Appendix to his Sermons,* p. 376.

M 2

“The

For my bright reason is dictator  
To the omnipotent Creator :  
Unerring reason dwells with me ;  
Whilst Y is blind, I clearly see :  
And men of liberal education \*  
Best know the truths of revelation :

I own

“ The Old Testament is throughout a most unaccountable book,  
“ and the religion it exhibits is defective in the *most essential* article.”

*Corrup.* p. 158.

Is not Dr. Priestley, likewise, a most unaccountable divine?

“ That the books [of the New Testament] were generally re-  
“ ceived and not immediately rejected by those to whom they were  
“ addressed, is a proof that the history which they contained  
“ is, in the main, authentic, but by no means proves that every  
“ minute circumstance in them is true.”

*Corrup.* p. 368, 369.

“ The precepts of the Old Testament are, for the most part, such  
“ that it is hard to believe that they proceeded from God ; they  
“ are either so light, or vain, or superstitious, or even foolish or  
“ ridiculous : and, upon the whole, they seem not to be worthy  
“ of God.”

*See Ryland's Contemplations, Vol. II. p. 139. note.*

\* “ The advocates for the Calvinistic doctrines consist chiefly of  
“ persons of little learning or education.”

*Corrup.* V. I. p. 326.

But

I own thou didst exist below  
 Near eighteen hundred years ago,  
 Since history proves the fact so clearly  
 That I must credit it sincerely :  
 But that thou didst as God exist  
 Is what my reason must resist,  
 And quite erase each scripture line  
 That tells the world thou art DIVINE.  
 This, this is truth ; I say 'tis so ; —  
 So learn'd a man as I must know !  
 My *ipse dixit* is enough  
 To overthrow all scripture proof."

Then Y, provok'd to hear his Lord  
 Dishonour'd in his Name and Word,  
 Gave Doctor G another thrust,  
 Which laid the champion in the dust.

But Jesus Christ says, *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.* Matth. xi. 25, 26.

How happy would it have been for the world had Dr. Priestley lived in the days of our Saviour, that he might have instructed both him and his disciples !

Ah,

Ah, Doctor G! I now behold  
 Your face unmask'd! I see a bold,  
 A crafty foe to that kind friend,  
 On whom our hopes of heaven depend:  
 The GOD, the SAVIOUR, you oppose —  
 The *man* alone escapes your blows.  
 The Jew might thank you, were your creed  
 A little alter'd; pray proceed;  
 It's several parts with care review,  
 And form the *whole* to suit the Jew.  
 The Deist likewise, your half-brother,  
 And you, may soon quite meet each other;  
 In reason's track his footsteps trace;  
 He's just before, do mend your pace.  
 You undermine truth's citadel,  
 Not like an open infidel,  
 That sounds aloud the trump of hell;  
 Professing to defend and grace it,  
 You artfully attempt to rase it.  
 What! *you*, a friend of Revelation,  
 Aim to destroy the grand foundation  
 Of our stupendous exaltation! —

Degrade



Degrade the Son and Holy Spirit,  
 And strive t' establish human merit!—  
 You, daily feasted at his board,  
 Lift up the heel against the Lord!—  
 You, though to him your all you owe,  
 Prove his disguis'd and mortal foe!—  
 What! Judas-like, in holy orders,  
 Betray the Saviour to his murd'ers!  
 Pretend to take the Christian's part,  
 And stab his Sovereign to the heart!  
 O blush with shame, (nor think me rude,)  
 For your deep-dy'd ingratitude!  
 How will you face, another day,  
 The GOD whose cause you now betray?  
 Or stand before his awful throne  
 Whose power and grace you now disown!  
 Polluted reptile of the ground!  
 The cross' embrace with awe profound,  
 Or straight the *sacred altar* quit;  
 Nor join in one the hypocrite  
 And the blaspheming infidel—  
 The blackest character in hell!

Go,

Go, take your loads of ammunition,  
 Your long-perverted erudition,  
 With your unhallow'd *reason's* lamp,  
 To Bolingbroke's or Hobbes's camp:  
 There—there—beneath their banner, charge  
 Each evangelic truth at large;  
 But, O! beware you don't expire  
 By the fierce flash of your own fire!

The Champion strove to rise again,  
 Frowning revenge, but strove in vain;  
 He now receiv'd a mortal wound;  
 His anxious friends, that stood around,  
 Convey'd him, bleeding, off the ground  
 To Lindsey's house, as lying near,  
 (And Lindsey was his friend sincere,)  
 Where art exerted all her power  
 To save him, now o'erwhelm'd with gore:  
 But ah, he died! how sad his fate!  
 His death—how awful to relate!  
 A gloomy dread and wild surprise  
 Low'r'd on his brow, star'd in his eyes.—

No smile of love from Jesus' face!—  
 He still contemn'd redeeming grace—  
 He held his own obedience fast,  
 And scorn'd th' atonement to the last—  
 Then, with a doleful mortal groan,  
 Shot the tremendous gulf unknown!

Thus fell the huge Socinian Chief,  
 In fighting for his fond belief;  
 Disowning, with his latest breath,  
 The merits of the Saviour's death.  
 But where he must for ever dwell<sup>y</sup>,  
 I leave to that dread day to tell,  
 Whose light shall reach th' abyfs of hell;  
 And, whilst I sing the Champion's fall,  
 Own JESUS LORD and JUDGE of ALL.

<sup>y</sup> The reader will perceive that the *Socinian scheme* is personified in this poem : the writer judges no man.

E P I T A P H.

E P I T A P H.

By R. N.

IN philosophy drown'd,  
For error renown'd,  
In state most profound,  
Here, deep under ground,  
Lies the reasoning divine, Dr. G.  
On trial 'twas found  
His faith was not found;  
Though with confidence crown'd,  
He receiv'd his death wound  
From Y, who was wiser than he.

T H E   E N D.